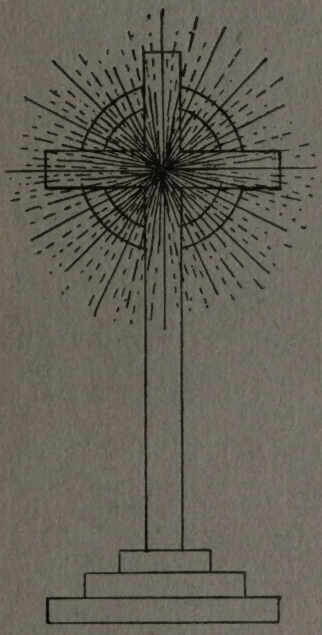
Vol I. New Series. No. 5.

MAY. 1905.

THE HERALD OF THE CROSS.



PRICE TWO PENCE. Two Shillings and Sixpence per annum, Post Free.
POSTAGE ONE PENNY

Published by LAMLEY & CO., South Kensington, London.
for "The Order of the Cross" Paignton, England.

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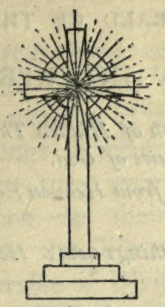
YOU are invited to present a copy of the current issue of this Journal to any of your friends who may happen to be philanthropists, social-reformers, lovers of animals, or seekers after Spirituality and the Higher Life, and to ask them to subscribe for it regularly.



THE HERALD OF THE CROSS.

No. 5, New Series. May, 1905, Vol 1.

"And the Spirit of Wisdom gave counsel, whose is the Angel of the innermost sphere, the brightest of the sons of heaven.

Lord Adonai who createst! Remember the souls beneath Thine Altar."

THE VOICE OF GOD.

Comfort ye! Comfort ye, my people; saith your God!

Speak ye comfortably to the heart, and cry unto it, that its warfare is accomplished! that its mistake is pardoned! that it hath now received from the hand of the Lord, the double portion!

* * *

The Voice of Him that crieth in the wilderness, Prepare ye the Way of the Lord; make straight in the desert a highway for our God.

Every valley shall be exalted and every hill shall be made low; the rough places plain and the crooked ways straight; and the glory of the Lord shall see it together as one unified life; and in it all flesh shall rejoice: for the Word of the Lord hath spoken it.

* * *

O Zion that bringeth good tiding! Get thee up on the high mountains of God. O Jerusalem that needeth these tidings! Lift up thy voice with strength, and cry unto Thy children, The day of the Lord is at hand. Say unto the cities within thee, Behold your God!

THE NEW INTERPRETATION.

"For the Interpretation of Hidden Things is at hand; and men shall eat of the precious fruits of God.

They shall eat manna from Heaven; and shall drink of the river of Salem.

The Lord maketh all things new: He taketh away the letter to establish the spirit."

THE time has now come when the Gospel which has so long been viewed as an historical account of the outward life of Jesus, must be interpreted. That Gospel has never had a true opportunity of showing its power to transform man into the Divine image. It has always been incased, so to speak, in the casket of an historical setting, in order that the sacred mysteries contained in it might be preserved from the sacriligious hands of the mere seeker after a materialised religion. The importance of this may be seen in the manner in which even the Churches which have grown up around the Gospel approach the suggestion that the Gospel is *not historical but wholly spiritual*; and that the Gospel as we have it is not the Gospel as it was given to the disciples by Jesus.

* * *

The original Gospels were only two. They were the Gospels by Matthew and John—the one giving a brief outline of the Acts of Jesus, and the other recording His chief Sayings. These were very simple records, and were preserved by the disciples at Jerusalem. From these the other later disciples were instructed.

But these two Gospels or Records concerning the Christ were not permitted to be given into the hands of those who were not deemed ready to receive such sacred teachings, lest they should degrade them. For though little has been recorded concerning the inner Brotherhood of the disciples, because of the position Paul came to occupy in the outward history of the new religion, yet it is well known on the spiritual planes that these disciples often met in communion, and talked amongst them-

selves over the sacred truths of which they had been made the repositories. In this way they were led more and more into the realisation of the Spiritual and Divine meanings of the sayings of Jesus.

In their meetings they were a Brotherhood in the truest sense. No one was their head. They were all souls consecrated to the life of absolute purity and goodness, and the service of Divine Love. They sought no personal ends in all their gatherings. They had no earthly ambitions lying beyond all they said and did. They never considered how much personal and material gain and renown they could gather out of all their efforts. Theirs was a simple, unselfish service to their Lord. And in their fidelity to the most sacred trust which they had received from Jesus, they had often to suffer. The word of truth was more to them than the praise of men. The consciousness of doing the Father's Will, as they had learned that Will from their Master, was the only renown they ever sought. They asked for no reward for any service they could render. They had given themselves to the Divine Way of Life because they had come to love Spiritual and Divine things for their own sake.

* * *

These disciples found it difficult to impress upon the minds of those who came to them, the spiritual nature of the teachings they had to give. They found men and women ever ready to apply the outward sense to the most spiritual verities. This led them to be most guarded as to whom they should communicate the sacred sayings of Jesus. And it prevented them from receiving many into their inner Brotherhood where they talked over the mysteries. This accounts for the remarkable fact that those who had been most intimate with Jesus were not founders of any such Churches as those associated with the name of Paul. They never dreamed of founding such institutions. Nor had they ever been commanded to do so. They were to form Brotherhoods where the mysteries might be expounded to Initiates who had shown themselves ready and willing to receive such sacred

things. These Brotherhoods were only to be for those who had shown themselves to be real lovers of Truth for its own sake, even if it had brought with it to their outward personality such drastic changes as would necessitate an absolute surrender of all that hitherto they had held most dear. For only in this way could they ever hope to guard the sacred treasures against the more ambitious self-seeker.

These Brotherhoods were not to be ecclesiastical or priestly in any sense whatever. They were really to be the testimony to the world that Jesus had committed to their keeping His "Sayings" concerning the Father. They were to be the ever living testimony to the reality of the Truth He taught, and the life of purity, goodness and Divine service to which He called men and women. As Jesus Himself had told them, they were to be *His Witnesses.*

Their Witness of Him was not to be of the kind which many would-be-Christs sought, but only that of living the truth He had shown to them. He inculcated the doctrine of Divine Love as the basis of all action, and affirmed that only in the practice amongst themselves of such Love would they exercise power over the thoughts of the people. He did not counsel them to go forth and evangelise the world, as that term has been understood by the Western nations; but He did commission them to make their lives centres of spiritual and Divine forces through which the Divine Father might draw His erring children back to Himself. They were not to sound a trumpet before them in their work, but to seek the silence of the secret-place of their own soul, that through meeting the Divine Father in the most holy place of the Spirit, they might come into the knowledge of the heavenly secrets, learn the meaning of the things which they had seen and heard, and gather wisdom to apply them to their own lives.

* * *

At first the disciples carried out their Master's wishes. They formed themselves into a Brotherhood at Jerusalem

and had all things in common. They who were poor in the goods of the earth gave out of their poverty. Those who had more than they required gave out of their fulness. And thus there was no lack. For all were simple in their tastes, and their needs were comparatively few. The riches they all sought after were those of the Spirit; the meat that was most to their taste was to know and do the Will of the Father; and the adornment they most valued was the white garment of heart-sincerity and purity of motive. They sought neither material gain, nor renown, nor any of the false glamour of a mere outward activity. These things they had been taught to regard as beneath the dignity of souls who had been chosen to be the vehicles of Divine communication to the lower world. As the Master had lived, so must they live. As His life had been one of the utmost simplicity, so must be the lives of His followers. As He had ever been one who shunned the ways of the world, so must those who would prove themselves worthy of Him ever be ready and willing to take up their cross of self-sacrifice in sublime self-abandonment. For there was no middle way. The disciple must be as the Master.

With this idea dominating them, the Brotherhood grew. Many were received into the inner fellowship. Some there were who sought to creep in by other than the way the Brotherhood had laid down. These were men and women who had been attracted by the teaching of Jesus concerning the coming of the Kingdom of God. These had understood the teaching as having reference to an outward or material re-appearance of Jesus to set up an earthly Kingdom and reign as an earthly Monarch. These men and women sought for admission into the Brotherhood at Jerusalem. They affirmed their loyalty to Jesus, and their preparedness to carry out the rules of the Brotherhood. And on these conditions they were admitted.

* * *

But the admission of these seekers after the externals was soon discovered to have been a mistake. They were

always agitating for an outward and visible Kingdom of God to be set up, and never rested till they got the heads of the inner Brotherhood to consent to have a kind of Christian synagogue established. This was the beginning of what is now known as the Christian Church.

But though the immediate disciples of Jesus consented to the formation of a Church, they did not join it. They continued their Brotherhood as a fellowship and centre of spiritual culture for all those souls whose deepest interest lay in the study of the Divine mysteries. But in order that there might be some one who had known the Master at its head to guide it, the Brethren appointed the brother of the Master. This was the first departure from the counsel given by Jesus, and, as its sequel shows, it had most disastrous results.

The effect of the new movement was to create a spirit of rivalry between the Church and the Brotherhood. The Church grew in its external show whilst the Brotherhood grew fewer in numbers, because the disciples were afraid to receive men and women into the inner circle. The deception that had been practiced upon them naturally made them suspicious of those who came afterwards, many of whom were quite sincere. And this suspicion brought upon them the resentment of those who sought and were refused admission. And these latter joined themselves to the Church party. This was the beginning of the strife at Jerusalem. It was the first step to the abolition of the Kingdom of God, by substituting for it a kingdom whose reign and dominion were to be earthly. And it was at this juncture that Paul made his appearance as one who had been converted to the new religion through a vision of Jesus. This was the denouement, for it gave Paul the very material he wanted to build up an external Church in the name of Jesus.

* * *

When Paul arrived at Jerusalem the Church was in open rupture with the Brotherhood. The latter had never taken any part in its affairs beyond appointing

James as its head. And he had only ministered unto them as they desired to learn concerning the teaching which Jesus had given to His disciples. So that the Church was quite prepared to receive such a message as Paul brought concerning his vision of the Master, and his call to evangelise the Gentile nations. The reasonableness of it all appealed to them as students of those signs that were supposed to usher in the second advent. For all that had been taught relating to the coming of the Divine Kingdom within the human Spirit, through the realisation of the Divine by the individual, the people had interpreted literally, and so looked for a kingdom that would be ushered in with great signs and wonders, and which would overthrow all the temporal kingdoms, and reign in their stead.

The Brotherhood never dreamed that the party who had sought to have a visible Church would go to such extremes, and insist upon an outward manifestation of the coming of the Kingdom of God. But when they saw the tendency of the Church they withdrew such nominal support as they had given, though James still remained as its presbyter and teacher. He did this solely that his influence might have a restraining effect upon those who sought to lead the Church more and more away from the teaching of the Master. But his heart was never with them, because he saw how the external influences were those they most sought after; and he thus came to witness the passing away of the first influences of the teachings of Jesus upon the people. They lost what spiritual power they once possessed, and became mere seekers after an historic and phenomenal Church as the manifestation of the Kingdom of God.

* * *

The influence of the Brotherhood therefore grew weaker, as such minds were not open to consider the more spiritual meaning of that Kingdom of God for which they looked. And as the Brotherhood felt that they had no longer any need for their circles, they gradually abandoned them. This was their second mistake. For it took away

any remaining restraining influence which their presence as a circle of disciples had over the more ambitious and materialising members of the Church, with the result that the Church at Jerusalem soon became the secular power for administering to all its adherents those matters which belonged to the civil authorities. And in doing this it brought itself into conflict with the civil powers.

This was the first beginnings of that strife which grew up in the heart of the Church between the duly appointed civil administrators and the religious centres; and the development of this strife was the natural outcome of the persistency of the Church leaders to consider themselves the chosen of the land to inaugurate a new regime by the overthrow of all the existing kingdoms. And it was the constant manifestations of this spirit on the part of those Church leaders that brought the whole story of Jesus and His work into bad repute. For the civil authorities naturally looked upon such a movement as inimical to their own interests, and laid the blame on the supposed seditionary teachings of Jesus.

* * *

But the influence of Paul was still more disastrous to the spiritual ideals for which Jesus had lived. For Paul was always at heart a Pharisee. He believed much in the Rabbinical teachings even after he had thrown off the yoke of their traditions. His heart was set on the visible Israel as the exposition of the Kingdom of God. His teachings are permeated with this idea. And it was his presentation of it that was the primary cause of his difference with those disciples who had learned from Jesus what He meant by His Kingdom. They knew that Paul had not correctly interpreted the meaning of Jesus, and that he was in error concerning his interpretation of the purpose of the life and death of the Master. They had reason to doubt the genuineness of Paul's conversion, because they knew that he was not a true Seer. For instance, they who had always been with the Master knew that the one thing He would have refused was any out-

ward recognition of His own Divine nature, and any approach to the idea of an earthly kingdom with Himself as King. Such things would have given Him unspeakable pain.

Yet these are the very things on which Paul built up his extraordinary structure of a visible kingdom, of which Jesus was head. It was a repetition of the idea of the Jewish Theocracy, with the regal office transferred from the Everlasting Father to one of His Sons. But it was just the idea for the hour. Men were longing for such a kingdom. They believed in its coming. They looked out for the phenomenal signs of its approach. And when Paul appeared with his phenomenal story and his Theocratic ideas, they were eagerly laid hold of by the infant Church. And so the Kingdom of God, as taught by Jesus and interpreted by His immediate disciples, was overthrown, and the earthly Church with its material show took its place.

J. TODD FERRIER.

WHERE TRUTH IS FOUND.

From "Paracelsus."

Truth is within ourselves ; it takes no rise
From outward things, whate'er you may believe.
There is an inmost Centre in us all
Where truth abides in fulness, and around,
Wall upon wall, the gross flesh hems it in,
This perfect clear perception—Which is truth.

A baffling and perverting carnal mesh
Blinds it and makes all error, and "to know"
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than expecting entry for a light
Supposed to be without.

BROWNING.

THE COMING RACE.

These things shall be! a loftier race
Than e'er the world hath known, shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm,
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Inarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one Fraternity.

Woman shall be man's mate and peer,
In all things strong and fair and good,
Still wearing on her brows the crown
Of sinless sacred motherhood.

High friendship, hitherto unknown,
Or by great poets half divined,
Shall burn, a steadfast star, within
The calm clear ether of the mind.

Man shall love man with heart as pure
And fervent as the young-eyed throng
Who chant their heavenly psalms before
God's face, with undiscordant song.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.

There shall be no more sin, nor shame—
Though pain and passion may not die—
For man shall be at one with God
In bonds of firm necessity.

J. A. SYMONDS.

"THE PRICE OF IT ALL."

IV.

AMIDST all the cruelty and injustice around us which is being inflicted upon the sub-humans, I wonder how many of the readers of this Journal have ever paused to consider what a load of suffering is being heaped upon little helpless calves, as the result of that wretched and unscientific practice known as Vaccination—a system which is doing a great deal to undermine our National physical vitality, in addition to inflicting pain upon thousands of innocent creatures.

Here are the methods employed. I quote the words of an eminent London M.D. :—

"They take a calf, strap it down to a table, so that it is absolutely helpless. The next thing is to scrub the stomach well, and after having scrubbed it, to shave off all the hair. After the calf has been scrubbed and shaved, it is cut in 100—120 places upon the stomach with a lancet, and into these places is rubbed the so-called smallpox virus. After it has been well-rubbed into these sores, the poor creature is unstrapped and tied up in a stable, with its head to the wall, so that it shall not lick itself, for eight days. Some of you know what you have suffered from a single pustule on your arm. You know the irritation and the inflammation—fancy having 100—120 on your stomach with no opportunity of assuaging the torment! At the end of eight days the calf is brought back, and once more tied to the table, and in order to get the dirty decomposing matter out, the pustules have to be squeezed. You cannot procure the contents as you can from a child's arm, so the hard sores must be squeezed with iron clumps. Often the tops are cut off and the matter from the scabs scooped out: this filthy exudation is then mixed up with glycerine, and used."

* * *

And this is what they call "science!" It is downright cruelty and wickedness from beginning to end.

We must never forget that that which is morally wrong cannot be scientifically right, and whatever may be urged in its favour by possibly sincere though woefully misguided men, no one has the right to inflict pain upon and cause suffering to the sub-human in order to convey some blessing (though in this case an entirely imaginary one) to mankind. If I were the most pitiable cripple, and if to my bed-side you were to bring on your dissecting

table a helpless dog or equally helpless calf, and were to assure me of my recovery at their expense, I would rather suffer and endure than that they should be tortured for my benefit. If my soul cannot be saved without the blood and the agony of another, or if my body cannot be healed of its diseases without inflicting cruelty and pain upon another—then let body and soul perish for ever, for I utterly repudiate the teaching which demands either the one or the other.

Who am I, that I have the right to make the impotency of another my potency: to make their woe my weal?

* * *

It is the old Truth over again. Sympathy without knowledge ends in tears, knowledge without sympathy ends in blood. Blood! Blood! everywhere in the Churches as well as in the Schools, and under its horrible teaching the highest instincts of the art of healing is being crushed, and that sympathy which is our noblest heritage, is being lost in a blind consummate egotism.

We seem to have forgotten that the human family stands no longer alone: it is bound by the most subtle affinities to all that lives and moves and feels.

It is the very capacity for pain that is proof of our kinship with the "four-footed dwellers on the earth and the winged children of the air," and the man or woman who will use the living body of an animal for experiments, is violating the fundamental laws of growth, and is setting up a code of their own which ends in the negation of Truth.

The trend of all true science is towards a recognition of the common origin and common destiny which unite in one brotherhood the whole animate creation, and any deviation from this great Truth is an attempt to destroy the noblest structure of time.

> "That nothing walks with aimless feet,
> That not one life shall be destroyed,
> Or cast as rubbish to the void
> When God hath made the pile complete."

There are moral limits to every pursuit, and there are means which no end can justify; and when a man argues that the infliction of all this suffering is for the good of humanity, he simply increases the offence, for he reduces his own reasons down to selfish cruelty.

Mankind is not worth physically saving if that saving means the destruction of those nobler feelings which alone exalt our manhood and womanhood.

I therefore appeal with confidence to all who have followed me through these necessarily brief and shocking articles, to seek the unfolding of the real Self within by holding to an ideal which will never tolerate cruelty in any form, which never sanctions any practice which degrades and lowers the standard of life; and, above all, to seek the Light along that road up which the Master went on His way towards Immortality through Self-sacrifice and Love.

HAROLD W. WHISTON.

"In proportion as a man sins, so does he inflict suffering upon his own soul. His sins nail the Christ in him to the Cross. For every man must bear his own iniquity."

* * *

THE TRUE SAINT.

The mind
That gives itself to follow shows of sense,
Seeth its helm of wisdom rent away,
And, like a ship in waves of whirlwind, drives
To wreck and death. Only with him
Whose senses are not swayed by things of sense—
Only with him who holds his mastery,
Shows wisdom perfect. What is midnight gloom
To unenlightened souls shines wakeful day
To his clear gaze; what seems as wakeful day
Is known for night, thick night of ignorance,
To his true seeing eyes. Such is the Saint!

FROM THE "GITA."

EDITORIAL NOTES.

THE RECOVERED GOSPEL.

The New Interpretation of the Gospel of the Christians' Faith is now to be given to the world.

It has been on its way for many centuries, but always prevented by the materialistic spirit from being received. It has knocked loudly at the door of the Western Nations without gaining admission, for these Nations have been too much and too deeply absorbed in seeking the riches of the earth, to pay any true heed to the riches of the Spirit.

* * *

FOR WHOM THE RECORDS WERE WRITTEN.

The New Interpretation of the Gospel is only new to those who have not apprehended the esoteric sense of the teachings of the Evangelists who appear to give an historical account of the life of Jesus. But their Gospels were not written for that purpose, and were never intended to be understood literally. They were not written by the disciples who knew Jesus personally, but were the outcome of the attempt to give to the world a new and miraculous religion. They were written only for those who had been trained in the early Christian Brotherhoods as a means of preserving for them the sacred mysteries which were taught by Jesus to His disciples, and by them to the Brotherhoods. But these mysteries could only be preserved by concealing them in an apparent historical setting. For the Gospel of Jesus, though founded on the Mystery of the Divine Love, was not the simple thing which so many affirm it to have been. It was a Gospel full of the profoundest teaching that had ever been given to the world. It inculcated the most absolute self-abnegation, that few have ever attained. It was of all religious teachings the most difficult to carry out, because it enforced absolute self-surrender of everything—gifts, desires, ambitions, service and affections.

* * *

WAS THE TEACHING OF JESUS SIMPLE?

The affirmation that the religion of Jesus was so simple that even the little child might understand it, grew out of the heresy that was propagated in the name of Jesus. It was only after the intimate disciples had withdrawn from this world that such a heresy could have taken deep root. And it was because of the loss by those who had been in the first

Brotherhood, of the spiritual sense of the mysteries, that any such heresy could possibly have originated. For those who were taught by the disciples who had followed and learned from the Divine Teacher, had forsaken the spiritual sense of the Teachings for the material and historic. These later disciples of the New Faith inaugurated the materialistic interpretation of the mysteries which has had such a disastrous exposition in Western Christianity. For they left the pure and beautiful significance of the mysteries for a more phenomenal interpretation, in which all that was sublimely spiritual and divine was degraded till the inner meaning was repudiated as a fanciful and heretical opinion. And these disciples joined themselves to the Church which had been founded for spiritual fellowship only, and used their influence to get that Church to also repudiate the Divine sense for the historic.

This was the way in which these disciples showed their loyalty to Truth. They found the spiritual and Divine senses too irksome. These demanded too much from them, both in thought and personal sacrifice. They loved religion in its outward appeals and phenomenal signs. They were full of zeal for a Kingdom of God which brought to them some glory. But for a Kingdom of God in the heart, and any realisation of the Divine in the spirit, they had no zeal. Their Kingdom of God, and their way to the realisation of that Kingdom, were entirely after the way of man. They sought only outward signs and wonders, outward enrichment and power, outward glory of service and renown.

They left their first love for something they thought to be more substantial and attractive, but which has proved by the sequel to have been *an illusive dream.*

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THE GOSPEL JESUS TAUGHT.

The Gospel of the Divine Mystery of Love was the Gospel which Jesus taught and illustrated. He gave it to His followers in those quiet hours which they so frequently spent with Him. He did not teach it to the multitude; they could not have responded to such lofty teaching. To the fulness of His own hearts' love for Truth do we owe those remarkable sayings concerning the Divine Love which have been preserved for us in the Gospel by St. John. Though evidently not written by the Apostle himself, yet the words of the Master which he had collected and written in his simple account of "the sayings

of Jesus," had been used in the building up of the present Gospel.

These sayings all told the same story. They were the gems of the Master's thoughts concerning the Father. They acted like luminous stars in the dark firmament, showing the grandeur of the Eternal Love. They were the facets of the diamond, flashing out the intense light which they contained. And they revealed to the disciples the depth of the Mystery of Love.

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JESUS' GOSPEL MASKED BY MATERIALISM.

That Gospel has never been understood. It did not succeed in the first century to save those who professed discipleship to Jesus from falling into the snare of the tempter—the astral perversion of truth. And ever since that time the same spirit has held the mastery, now revelling in some astral phenomenal signs and wonders by which it beguiles and ensnares the unwary and ignorant; again manifesting itself in great splendour as an historic and world-embracing religion, like the great systems that have grown up around the name of the Gospel; sometimes finding an outlet in some ecclesiastical institution whose aim is only sectarian, and therefore narrow and personal; and again showing its presence by leading the thoughts of the worshippers away from the spiritual and Divine senses to those of material aggrandisement.

That glorious Gospel has thus been hidden by the Mask of Materialism, from shining its powerful, harmonizing Light upon the Nations. It has been prevented from finding its way into the soul of the professed disciple of Jesus through the degrading interpretations of the Divine Love which have grown up during the ages, and which found the worst form of expression in the doctrine of substitutionary sacrifice. For that doctrine is, in its conception and exposition, so absolutely opposed to all noble conceptions of human love, that to postulate it of the Divine Love is an indignity such as man would resent and repudiate with all his soul were he not the victim of the astral delusion.

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THE MARVEL OF THE AGES.

How men could ever dream that such a doctrine was an illumination from the Celestial Spheres is the greatest of all wonders, and the most remarkable of all phenomena. How men and women who show their love

towards one another and towards their children, could ever imagine that the Divine Love demanded from them faith in a doctrine that, if applied in the ordinary course of human experience, would be repudiated by the whole of civilised nations. There is no marvel greater than this, that thoughtful men and women could postulate of God what they would refuse to postulate concerning the action of human love. There is no experience of the human soul so terrible that the whole course of Eternal Justice must be intercepted and its principles inverted, in order to reclaim that soul from evil to purity and truth. Nor is there any reason to think that the course of Eternal Justice could be interfered with, without so injuring the soul itself as to make its ultimate redemption impossible. For what is soul-redemption but the elimination from the soul itself of all those influences that retard its progress towards the realisation of the spiritual and Divine forces which are latent within it. To imagine that any historic and objective act done for it by another can ever give to it such a realisation, is against all history. For if the objective form of redemption, such as has been the chief teachings of Christendom for nearly two cycles, could have effected the soul's redemption, then the Western nations would have been redeemed ages ago. For the objective form of redemption is the one which the nations have emphasized and made an absolute essential in all their churches and creeds.

* * *

OBJECTIVE REDEMPTION NON-EFFICACIOUS.

What has happened to the nations where the objective form of redemption has been taught? Have they been truly won over to the way of the Divine Love? Have they realised the potency of that Love as a harmonizing and redeeming factor in their social, commercial and national existence? Have they felt, in a most practical way, its restraining influence over their earthly ambitions? its conquering power over their thirst for wealth? its eliminating action on their desires? its purifying effects upon their senses? Have they shown themselves in their commercial enterprise, in their municipal management, and in their national sentiments, to be the children of redemption? In their aspirations as men and women whose lives have been objectively redeemed, have they shown themselves to have sought for the Divine realisation of that Love within themselves? In what lies the difference between

them and the Eastern nations who reject the idea of an objective redemption? Is it in purity of motive, justice of action, nobility of aim, gentleness of conduct, and loving goodwill towards all men. Have these been the prominent characteristics of the objectively redeemed Western nations? No; not one of them has shown the spirit of redemption. They are all after their own earthly interests; and before these earthly interests all else must needs give way. There is no personal sacrifice which has not their own enrichment and glory for its end. There is no great national effort that has not for its motive mere aggrandisement.

Even the religious circles where the objective redemption is constantly taught, and where we would especially expect to find the redeemed spirit, are only copies of the national spirit. For they too, with a few noble exceptions here and there, have always before them as the chief motive of all their action, the increase of their adherents and the enrichment of their treasuries. And even amongst themselves as circles where we should naturally expect the manifestation of the truly redeemed life in a spirit of loving Brotherhood, what do we find? The atmosphere of the Celestial should prevail. But what atmosphere do we find? The Love of the Father should reign in the spiritual home. But what spirit manifests itself amongst them? The Word of Christ should richly dwell there; yet it is just there where we find the great lack. For the true significence of that word is not known; but in its stead, there are the husks of the mere historic rendering of the sacred truths He taught.

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A SAD AND PATHETIC STORY.

There is a terrible pathos in the thought that those who should best know the inner meanings of spiritual Truth are just those who know least about it; that those who should know the inner sense of the Truth are the most carried away by the astral delusion, and seek for the phenomenal manifestation of the Kingdom of God in preference to the search for and culture of the hidden spirit of truth within the soul. And the most pathetic feature of the whole situation is the intolerant spirit of those who should know and do not, towards any one who seeks for the inner and more spiritual and more reasonable interpretation of the sacred verities. For they not only remain in ignorance themselves, but prevent those who might enter within the veil of the sanctuary

from doing so. They are to-day what the religious teachers were in the days of Jesus. They imagine themselves the chosen repositories of the Faith.

* * *

THE HIDDEN MYSTERY OF THE AGES.

The New Interpretation of the Divine Love as manifested in the teaching of Jesus never had an opportunity of showing what it could do for the human soul, because of the heresy to which we have alluded being propagated before the story of the Gospel as given by Jesus to His disciples became known. The Divine Mystery was the Divine Love. It was the Mystery hidden through the ages of the soul's evolution, ready always to be revealed to the soul when it reached the Divine Plane of spiritual experience. The Mystery was sometimes otherwise interpreted, as when Paul spoke of it as the Mystery of the new relation of men to the Great Father, which he affirmed had been accomplished through some objective sacrificial act of Jesus.

But the Mystery of the Divine Love was something quite distinct from any new mysterious relationship into which the soul had been brought through the dying of Jesus. Indeed, it was not to be named in the same breath with that astral delusion which ensnared Paul, and led him to found a Church upon an incident in the life of Jesus which had nothing to do whatever with the redemption of the world. The greatest enemy to the realisation of the Mystery of the Divine Love was the man, who, out of mistaken zeal for a world-religion and a phenomenal Kingdom of God, founded a Church upon the name of Jesus, and gave it the heritage of an historical and sacerdotal interpretation of truth. For, as the Jesus whom Paul interpreted went up in the minds of those who were captivated by the phenomenal delusion, so surely did the Christ of the Divine Planes go down.

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THE MYSTERY OF THE DIVINE LOVE.

The Mystery of the Divine Love was and is the Mystery of the soul. It was the Mystery of its generation from the Divine. It spoke of the New Creation of Man as a spiritual being ages before he was forced, through planetary conditions, to make his appearance on the physical plane. It was the Mystery of Godliness, in that it spoke of the purity and goodness of the motive that brought into being such highly organised children who had in themselves the nature of the Divine. It spoke

of the purpose of that new creation, that it was not intended that man should ever polarise on the outermost plane and so fall into matter, and become a captive within the limitations of a physical organism. That was *not* the loving Father's purpose.

The human soul was meant to have an entirely spiritual history. It was intended that it should grow up through all the planes of the Divine operation till it reached the highest and innermost. Thus the way of its evolution would have been one of true progress. The various planes through which it would have to pass were to have been so many stages of growth and service. There would have been no sin. Evil would have been unknown to it. The pain and sorrow which are ever born of the soul's bondage to matter would have found no place. The dream of the Apocalyptic Seer would have been from the beginning a realised fact. The path was indeed strewn with the flowers of the Divine gentleness and love, for the soul had only to follow the path on which the Divine Light shone.

* * *

That was the Mystery of the Kingdom of which Jesus spoke. He could not give it to the multitude who were ever in search for the phenomenal signs and wonders; but He gave it to the little band who followed Him.

ANSWERS TO CORRESPONDENTS.

Soul and Spirit. The difference between soul and spirit seems to present a difficulty to many of our readers. When these terms are spoken of concerning man, they do mean different things. Man himself is like a beautiful amulet with its various sections, each one more precious than the other. The outer man, or physical form, is only the outer case which contains the precious stone. The mind, or lower man, is only the inner case. The higher mind is the place where the gem is resting. The soul is the gem itself. But the spirit is not the gem in its form or colour: it is much more: it is its *Light.*

The Spirit World and the Spiritual World. The Spirit World is simply the disembodied state. All sorts and conditions of men and women are there, from the most depraved to the most pure. And when people speak of communion with that world, they mean that they are holding fellowship with some of the souls who have passed over.

But the Spiritual World is an entirely different thing. It does not relate to any special place, but rather to soul conditions. It will therefore be readily understood that a vast multitude of those in the Spirit World are not on the plane or state of spiritual realisation. The majority of men and women pass out of this life into the Spirit World in ignorance of the fact that there is any spiritual kingdom distinct from the Spirit World. This is what leads to such endless confusion in the communications that are received from nearly all those who desire to communicate after they have passed over. For very many of those who thus communicate know no more about the real Spiritual Kingdom than they knew when on the earth.

The Spiritual Kingdom is the kingdom or world of spiritual realisation within a man's soul. It is the experience by man within himself of the reality of the Spirit World. When he reaches that world of inward realisation he needeth not that any one should come as a trance medium between his soul and those spirits who are the Messengers of the Most High. It is his privilege and joy to live in their fellowship. For it is not necessary to be a medium, as that term has come to be understood, in order to reach that Angelic world. Mediumship, as generally understood, is not necessarily spiritual. Indeed, it is often otherwise. Mere gifts of psychometry, clairvoyance, and trance-mediumship do not indicate that the soul has realised the powers of the Spiritual World, or that it is even seeking for such realisation.

When the soul *knows* that its life is *in* that Spiritual World, it never seeks the mediumship of any one to help it, because it knows that such knowledge as may come to it through another may be of the same kingdom as the medium, and that no communication of the highest order is ever given by means of trance-mediumship.

The Restitution. The doctrine of "the restitution of all things" has often fascinated the minds of Western thinkers. It grew out of the desire of the soul of man to see realised by all, the Christ life and Spirit. But the Western interpretation of the soul's history was such that nothing but final loss to the vast multitude seemed to lie before the race. So that the doctrine came to be entertained by the few as a great hope. But the real meaning lies not there, but in the removal of the cause of the antagonism between the soul and God, between man and man, and between man and the animal kingdom. For in the true "Restitution" the whole planet is to share.

THE EDITOR.

DID JESUS EAT FISH?

MANY of our readers are perplexed by the question as to whether fish may not be eaten, since many of the sayings and acts of Jesus seem clearly to teach that He gave fish to both His disciples and the multitude.

The passages where these incidents are narrated are not ordinary history. They are purely symbolical, and relate entirely to spiritual and Divine things. Their meanings have no connection with the habit of eating fish.

The first instance in which there is any direct reference to the question is the record which contains the call of the first disciples. They were said to be "Fishermen." When Jesus called them to be His disciples He said that they were henceforth to become "Fishers of Men." By that saying Jesus meant to imply that hitherto the disciples had not been on the planes of spiritual research and experience, but merely on the occult planes, so that they had failed, as yet, to arrive at the true spiritual meaning of things.

* * *

The word "Fish" is itself occult. It is the sign in the Zodiac for "Mystery," or that which is hidden. It was always applied to whatever was of a deep nature; so that when the disciples were said to be "Fishermen," it was meant to imply that they were seekers after the deep things of the soul. But as they had not yet moved out of the plane of occultism and arrived at the plane of the Spirit, they were said to be "Fishermen of Galilee," because the symbolic meaning of "Galilee" is Mind, or the occult plane.

When therefore Jesus is said to have called the disciples to be "Fishers of Men," He is represented as inviting them to forsake the occult planes of research for the quest after Truth on the spiritual planes. And by becoming henceforth "Fishers of Men," they became seekers after the true knowledge of man as a spiritual being.

The next recorded incident is that of the miracle of "the loaves and fishes." But here again we have not an ordinary historical act of Jesus. He never used Divine power occultly. That would have been to degrade Divine Truth and His own Christhood. The Christs are never occultists. Miracles over Nature's forces prove nothing. They do not stamp Divinity upon the soul. Where they are the outcome of mere occultism, they generally show degradation of spiritual knowledge and power.

The meaning of the miracle, as it is called, is to be found in the salient fact that Jesus had to feed the multitude by means of the loaves of the senses, which are *five;* and that He could teach them only in a most limited way. For the senses are always the bread of life to all who are only on the occult and historical planes. By means of the senses are the multitudes fed. They cannot be approached from the spiritual planes, because they are unable to perceive the inner meaning of Divine things. That was why He always spake unto them in parables, for only the spiritual could thus discern the Truth; for it had to be guarded against the mere literalist and occulist. And therefore it is said that Jesus fed the multitude in the wilderness or unfruitful grounds of their religious experience, by means of the five barley loaves.

The two small fishes were the two occult truths which they most required to learn. These were always, *the importance of seeking for truth within the soul, and the fact that only in this way could the soul arrive at the* true consciousness of its own Divine childhood. These two small fishes, the initial truths of the Kingdom of God, were those He always strove to impress upon the multitude. And these were the first mysteries which the disciples had to learn on the spiritual plane.

* * *

The next incident is that wherein Jesus is said to have eaten, after what has been called His resurrection, a piece of "broiled fish and honeycomb." But the narrative containing this incident was not a true record of what happened.

In its present form the incident was introduced by the compilers of the present records to give evidence of the materialisation of the body of Jesus. But it had no foundation, in fact, on the historic plane, though it had a basis of truth on the spiritual plane. It was simply a misstatement of the incident recorded in St. John's Gospel, where the disciples see Jesus after His Passing Over, and are invited by Him to dine.

That incident is one of the most profound as well as most beautiful of all those recorded about Jesus or His disciples. It was the Initiation of the six most intimate disciples into the new Kingdom of God.

When it is recorded that the disciples, led by Peter, once more went to fish; that they toiled all night; that they took nothing; that at dawn they saw Jesus, and were advised by Him to cast the net on to the right side; and that they then succeeded in their efforts—we must understand the story in an esoteric sense.

It was night with the disciples. They were absolutely in the dark as to the meaning of the events which had taken place. They went out "a-fishing" for the explanation. But they could not find it, because they were seeking on the wrong side of Truth—on the mere occult plane. There, no true exposition of the Sacred Mysteries is ever found. And so the disciples found everything shrouded in mystery. They were anxious to arrive at the Truth, but as yet had not understood the way to it.

It is in the midst of this difficult process that Jesus is said to have approached where they were, which means that the Truth was about to break upon them. His question whether they had succeeded in finding the Truth was the return to them of their own intuitive perception of spiritual things, which warned them that they were on the wrong plane of interpretation. And therefore, when they are said to have cast the net on the right side, it means that at last they had discovered their error, and now sought for the interpretation on the spiritual plane.

There they discovered Truth in its fulness, as it is indicated by the numbers 153 ; for these are the progressional numbers which form the sign of the soul who is passing from the occult plane to that of the spirit. It was there that the disciples came into the knowledge of who Jesus was. And His invitation to them to dine with Him meant for the disciples the New Vision of Truth that was about to be given them.

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The "fish" that was seen on the fire was a vision on the spiritual plane, and had nothing to do with the physical life. It was the sign of Mystery and its unfoldment. For as the "fish" meant that which was profound and occult, so the "fire" meant that which was spiritual and illuminative. And the Mystery to be unfolded to the disciples was the Divine Love.

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It will thus be seen how entirely without foundation is the constant affirmation that Jesus ate fish. The truth will some day be separated from the materialism in which it had to be preserved. Then it will be understood what He gave to the multitude and to His intimate disciples.

Then will it be seen how true the Gospel story bears out all we should have expected of Jesus, that He never did nor said anything which could possibly reflect upon the interpretation He gave of the doctrine of Divine Love.

Then also will it be seen how truly profound and beautiful are the sayings of Jesus when understood spiritually.

And then only will it be seen how the ignorant men and women in past ages perverted His beautiful teachings, and how very great is the need for a return to the spiritual interpretation of the Gospel records.

For such an exposition the people famish, and are as sheep without true shepherds to lead them into the "green pastures" and the "still waters" of the Divine.

J. TODD FERRIER.

SPIRITUAL SHADOW AND SUBSTANCE.

IT would seem that even as a man's shadow may magnify his appearance to gigantic proportions, so the psychic consciousness, being in the magnetic or astral shadow-land, may be in the sphere of exaggeration. And many are they who, being ignorant and unwise and undeveloped spiritually, are yet in their cruder selfhood, mistake the great shadow in the clouds for their own little self; and so they are deluded by the illusion, and befooled by the phantom-light. They have developed themselves, by a determined process, psychically, but not at the same time and to an equal degree, spiritually, *i.e.*, in the way of the selfless or universal Love; and so, being uneven in their minds and unbalanced in their judgment, they are sure to suffer from all manner of exaggerated notions of their own great distinction. Indeed, all artistic temperaments are liable to this error, in so far as they seek inspiring influences more from the emotional or psychic degree than from the spiritual and rational. So do they bring forth exaggeration. So does their work often lack the sense of proportion. For the work of the psychic organism is not that of sound judgment. It is probably a far finer work than this; but it must do its own work, and not presume to do the work of the spirit.

The psychic consciousness is the last stronghold of the old selfhood, and when we have succeeded in driving him out of his fortress we shall set Mansoul free to serve the Blessed One; and then her works will only be beautiful. It is the plane on which the finest spirits are tried by the supreme fiery trial. In it is the last weapon the great trier of men has at his disposal. When it has failed to wound, then does the adversary withdraw and he troubles you no more.

JAMES MCBETH BAIN.

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"When the Christ in a man is awakened, he at once begins to suffer; for it were impossible for the child of God to live in a world of such limitations without suffering the pains of bondage."

WHERE GOD AND LOVE ARE NOT.

THE question of vivisection is a very wide one, and it embraces so many subjects connected with morals and science, that it is always impossible to touch upon more than a fringe of the subject. But perhaps the most important of all the questions involved is this :— *What is the influence on students who attend demonstrations where live animals, cats and dogs and rabbits, are cut open before the class to demonstrate some scientific theory ?* There are very few who would not acknowledge that it is far, far better to make boys and girls humane and merciful men and women, with hearts as well as heads, than to make them learned and intellectual, but heartless and cruel.

I feel quite sure that few of my readers, though they may have read a good deal about vivisection and what it implies, can realise what are the sights and sounds and scenes in the laboratories, with which young students of both sexes nowadays are familiarised. I know that this subject is an unpleasant one, and that most people shrink from even thinking about it; but it is absolutely necessary that the public should know, and judge with common sense and sound reasoning, of the methods used to educate those to whom the lives of the sick and the poor in our hospitals will be entrusted.

Vivisections before students take place daily. We enter with the other students, who merrily flock into the lecture-room, chatting and laughing. What do we see? A dog, strapped on its back on an operation board, with head fixed in a head-holder and tightly muzzled, so that he can no longer utter any sound, is brought into the lecture-room and put down on the table in front of the students. There are two wounds in the neck of the animal, and another fresh one, which is the result of a previous experiment in another room, on the intestine. The electrical battery is applied to nerves that have been laid bare. They are now stimulated in order to study the effect for half-an-hour, whilst the laboratory resounds with

laughter and applause from thoughtless students, who have been trained to look upon that living, sentient creature, fastened to its rack, as a mere piece of matter, suitable for experiments. They are taught to look upon a living animal, during their physiological lectures, in very much the same way as they look upon a chemical material or the physical apparatus during their lessons in chemistry and physics.

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Let us go into another laboratory. Here an eminent professor has just cut open the belly of a dog, a cat and a rabbit, and he now proceeds to cut out part of the intestine of the dog. Though ether is being administered now and then to the dog's muzzle by means of a few drops sprinkled on a cloth, the dog constantly comes to again and struggles. The professor puts part of the intestine in a mortar and proceeds to make a liquid of it, and then we see him inject the liquidized intestine into the same dog to study the effect. The lecturer jokingly remarks that the animal may struggle so much that the remaining parts of the intestine may fall out altogether. He therefore summons the assistant to help him to hold the dog.

* * *

We enter another laboratory, one of the new laboratories of advanced physiology which are fitted with the very latest forms of apparatus and instruments for vivisection. There is a little silky poodle on the operation board, with its abdomen cut open. The demonstrator shows us a liquid which he says consists of diseased and degenerated nerve-matter, taken from a lunatic in one of our asylums. He tells us he is going to inject the substance into the dog to let us see the effect on the blood-pressure. The liquid taken from the lunatic is injected, and the students watch the result.

The day after we attend another lecture at the same laboratory. This time there is a big dog on the operation board, which has been cut and mutilated to such an extent that one can scarcely believe it is a living creature. Skin, muscles and ribs have been removed, and we see the naked lungs rise and fall.

The animal would die, if a pump blowing air into a hole cut into the windpipe were not working incessantly. *Curare*, the drug which Tennyson called hellish, and which paralyzes all motion whilst it leaves sensation intact, has been injected. Nerves are cut and stimulated, and the effects on the pressure of the blood are recorded. When Curare has been used, *and it is being used daily in experiments like this one throughout England*, it is impossible to tell whether the animal is unconscious or not. If an anæsthetic has been given in addition to Curare, and the animal comes to, no man, he may be the cleverest anæsthetist alive, can tell if the animal feels or not, for all the signs—struggles, cries, movements and so on—are suppressed. The animal is like a corpse, motionless, but yet living, feeling and *suffering* the most intense agony.

LEISA K. SCHARTAU.

"Whatever is morally wrong can never be shown to be morally correct, for the foundation of life and life's actions must be moral, otherwise order ceases and chaos reigns. That vivisection is a direct violation of moral sentiment, and an outrage upon the fundamental laws of our being, no one will doubt who thinks deeply enough, and towards the universal. When, therefore, science acts in such a way as to violate the moral laws of man's nature, it is no longer true science, which must ever be, the friend of all nature."

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Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise, to higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares, out of all meaner cares.

Honour to those whose words or deeds
Thus help us in our daily needs,
And by their overflow, raise us from what is low.

LONGFELLOW.

THE UNIVERSAL NECESSITY OF THE SABBATH.

IT is highly important that we possess in our minds a fundamental reason for our actions. We find ourselves born into a world full of customs, some of which—although now firmly rooted—had their origin in some trivial circumstance or some false or superstitious idea. Because a thing is ancient it is not necessarily honourable.

The Sabbath is an exceedingly ancient institution. Let us see if it is founded on the unalterable laws of God and the inviolable necessities of existence.

"Sabbath" is a Hebrew word derived from *shabath*—"to rest." The generally-accepted meaning of "rest," however, requires to be qualified. A contributor to the "Encyclopædia Britannica" says that the word cannot be translated "day of rest" as the root has nothing to do with resting in the sense of enjoying repose. It means "to put an end to," or, "come to an end." This is important. It means the end of one kind of activity and the beginning of another.

The Sabbath is essentially a day, or state, when we put an end to our outward activities and give freedom to the interior activities of heart and mind, looking for fresh guidance to our wise and loving Father, who is the Way, the Truth, and the Life.

Times of prayer and meditation are absolutely essential. All life flows from within outwards, and to neglect to commune with our wise and understanding Father is to cut off the source of supply. Much of our growing is while we wait.

We must not forget the tremendous importance of this inner growth; for it is the building up and the consolidation of our eternal being, and, without it, outward activities are a futile show. The Sabbath of the Mind *shall be meat for us—shall be life and power for us.*

Withdraw the periodical rest, and there occurs a deterioration in quality. This is seen throughout: in the

human, in the sub-human, in the vegetable, and in the physical world; and the law applies even in the case of manufactured articles. It is well-known to mechanics that such a tool as a chisel, if used continuously, loses its quality of hardness and has to be laid aside until "rested." The year has its sabbath in the autumn, when the outward show of leaf, flower and fruit is interrupted, and power is directed within—in trunk and bulb and root—where substance is being stored up for the next spring's burst of new life. Agriculturists allow their land to lie fallow every few years, as better crops are thereby produced. Horses do better work if allowed to rest one day in seven.

Our first and last business in life is *the development of the soul*, and there are, therefore, other reasons for the Sabbath of grave significance. One phase of our duty to our neighbour is the improvement of the Race. Indeed, we shall hardly go wrong if we say the training of children comprises one half of the duty of man. Many fathers leave home early and return from work late, and at both ends of the day their little ones are asleep. The sabbath is almost their only opportunity of doing their duty to the coming generation, and making the environment of home —so important in the education of young children—what it should be, an atmosphere of moral robustness.

In the building of a house, the plan has to be constantly referred to. In the building of such a fine and delicate and intricate thing as the human soul—with its foundation of knowledge, its ground-floor of reason, and its upper stories of moral perception and spiritual love—a Building that is to endure for ever, and is destined to grace and ornament the light and peace of heaven—it will not be too frequent to refer to the Great Architect's plan (which is kept stored in our educated conscience) once a week, check off that which has been built, and learn the details of design for the next week's building.

The person who looks upon Sunday as a wasted day, because he cannot go down town to business, is like a half-built structure stopped for lack of funds, a waste of

substance—and a bad debt to society. Man cannot live by bread alone, nor by buying and selling alone, nor by housework alone, nor by preaching alone. All sides of the house must be built up.

To state the matter briefly and practically. The Sabbath is a day for instruction in such moral or spiritual or divine subjects as will help us to purify and consolidate the principles by which we live, and to formulate new ones. Thus, also, it is a day of rest from our regular work for the sake of work. It is also a day when we may engage in the exercise of pure love toward our neighbour, without any taint of the greed of personal gain—so hard for many to keep free from during the remainder of the week.

Our Maker allows us such a free hand that life becomes what we make it, and we only see what we wish to see. But, on the Sabbath, we are recalled to the acknowledgement of our spiritual character; we are reminded that man is a spirit, and that if he would live for ever, he must feed on spiritual food, breathe spiritual air, and become a vigorous and robust child of God—vigorous and robust all along the line, from inmost adoration to outmost handiwork.

Thus we see that the law of the Sabbath is fundamental and universal; and that it is as necessary for the production of buttercups in the spring of the year as it is for the production of perfect men in the heavenly spring of the greater cycle of human life.

GORDON WORMALD.

"Come out of the world: come above it:
Up over its crosses and graves,
Though the green earth be fair and we love it,
We must love as masters, not slaves.
Come up where the dust never rises—
But only the perfume of flowers,
And your life shall be glad with surprises
Of beautiful hours."

ELLA WILCOX.

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